

# RELIGIOUS INTELLIGENCER.

*"Behold I bring you good tidings of great joy."*

No. 50. NEW-HAVEN, DECEMBER 21, 1816.

VOL. 1.

## FOREIGN INTELLIGENCE.

### BRITISH AND FOREIGN BIBLE SOCIETY.

#### TWELFTH REPORT.

#### Extracts of Correspondence.

*Report of the Rev. Mr. Steinkopff's Journey in 1815, through Holland, Germany and Switzerland.*

Continued from p. 453.

I might have added several interesting particulars, chiefly referring to my Bavarian and Austrian tour. I beg only to remark, in general terms, that at Augsburg, Munich, Vienna, Nurnburg, Ratisbon, and Anspach, I chiefly applied to the Protestant Clergy, many of whom I found desirous to aid the benevolent views of the Society. Yet it gives me the sincerest satisfaction to have it in my power to add, that among the Catholic Clergy there are also some most actively engaged in the dissemination of the Holy Scriptures. In addition to those already mentioned, I cannot omit the laudable exertions of the Rev. J. Gossner, who, aided by the contributions of pious Catholics and Protestants, had just completed an impression of 10,000 copies of the New Testament in German, which met with so rapid a sale, that 5,000 copies were disposed of within the short space of six weeks.

Taking now a general survey of my last year's journey, in connexion with that undertaken in 1812, I consider it a peculiar privilege and happiness to have been selected by the Committee to become one of the dispensers of their bounty. To glorify God, and to disseminate his holy word, was the simple, and yet sublime errand on which I was sent; and though others, not myself, must judge of the success of my mission, it yet affords me un-

feigned satisfaction to have observed in my last tour, some fruits arising from my former one, as well as from those undertaken in 1813, by my worthy fellow-labourers, Messrs. Pater-son and Pinkerton. The cause of the Bible Society has undeniably gained considerable ground in Holland, Switzerland, and Germany, as well as in Denmark, Sweden, and Russia: its pure principles and benevolent views, free from sectarian spirit, and political intrigue, are better understood; many of the literary works, and some of the daily papers, having warmly advocated its claims. In the principal Protestant kingdoms, provinces, and cities, Bible Societies, on a larger or smaller scale, have been either actually established or proposed; several Catholic Bible Societies, or individuals of high respectability and considerable influence, are also engaged in disseminating the Scriptures of truth; of the three German editions of the New Testament, published by the Ratisbon Bible Society, Leander Van Ess, and Gossner, upwards of 120,000 copies have been printed; other Catholic editions of the whole Bible or the New Testament have also appeared, and obtained a considerable circulation; several Catholic Bishops, Deans, Doctors of Divinity, and Priests, publicly recommend the devout reading of the New Testament from the pulpit, the Professor's chair, and the press; they also personally put it into the hands of the common people, cheerfully contribute to the funds of Bible Societies, and collect money from their connexions. A parish priest in Bavaria voluntarily gave a donation of 700 Florins (upwards of 70*l.*) to the Ratisbon Institution, subscribing at the same time for a large number of Testaments, in order to supply every individual cottage in his parish.

On the other hand, it should be said-

ly stated, that among the Catholic and Protestant Clergy on the Continent, there are still many who are indifferent, and some who violently oppose. This opposition proceeds both from the infidel, and the bigoted, parties. The former had triumphantly boasted, "that the old book, the Bible, was become completely obsolete, and would soon be buried in oblivion." The other still maintains the principle, that "it is improper, and even dangerous in the extreme, to let laymen indiscriminately read the Bible." Several would consent to the circulation of the Scriptures, if their own notes and comments were added. But no opposition has hitherto been able to interrupt the triumphant progress of this great work; and, should it please the Most High favourably to dispose the mind of the Austrian Emperor, as he did the minds of the Emperor of Russia, and the King of Prussia, the consequences would be beyond all calculation beneficial.

It proves a source of real satisfaction to my mind, to be enabled, from close investigation, to assure the Committee, that the numerous Grants made on the part of the British and Foreign Bible Society to Continental Societies, Committees, and individuals, have been conscientiously applied to the object for which they were designed; that several of the Dutch, German, and Swiss Bible Societies, have collected very considerable sums of money among themselves; that a spirit of noble emulation has been excited; that not only some of the great and the rich have come forward with handsome subscriptions and donations, from 200 to 500 Florins each, (that is, from 20% to 50%) but that many of the poor have also manifested a most anxious desire to contribute their mite, some having established small penny Associations in schools, manufactories, and parishes. It is a pleasing fact, that the voice of the friend of the Bible is again heard; that the attention of thousands in all ranks of society has been called back to that invaluable, yet long neglected book; that the de-

mand for it has, of late, wonderfully increased; and that many read it now in Catholic provinces, who scarcely knew it before by name. What is still more encouraging, they have now a taste for reading it, and their lives testify that they have not read it in vain. If the facts which have come under the notice of the various Bible Societies on the Continent, in proof of this assertion, could be collected, a few pages of them would speak more powerfully than whole volumes of reasoning. During the late wars and revolutions, thousands have, in their own experience verified the truth of the Psalmist's declaration, "Unless thy law had been my delight, I should have perished in my affliction."

A friendly visitor from the British and Foreign Bible Society in London to its continental associates, meets with the kindest reception. This testimony I feel it my duty to bear in the strongest terms. They gladly hear of the great work carried on by the Parent Institution, under the evident blessing of God; willingly listen to any hint of improvement; and gratefully receive the assistance rendered: their zeal is kindled; their hands are strengthened; the bond of union and affection is confirmed; they feel constrained to bless and to adore Him who is wonderful in counsel, and mighty in working. On the other hand, it must certainly prove a powerful stimulus to the patrons and all the friends of the Bible Society in Great Britain, to hear the report of continental ardour, piety, activity, and usefulness. Thus, by mutual co-operation, the work is constantly advanced: and we have the satisfaction to reflect, that the labourers are employed in sowing the seed of heavenly truth in a field co-extensive with all the civilized and accessible regions of the earth.

I cannot conclude this Report, without distinctly stating, that, during the whole tour, (in the progress of which I experienced many most affecting proofs of kindness and hospitality, which I pray God to reward,) I have been frequently charged by individuals



and whole copies—by pious Christians, meeting in small private circles—as well as by large public assemblies: by some princes, and by many of their subjects—to return their united and most lively thanks to the British nation in general, and the Society I had the honour of representing in particular, for that truly Christian generosity which, with equal readiness, hastened to the binding up of the wounds of the unfortunate sufferers by war, and to the healing of the more dangerous diseases of the mind.

“I clearly perceive, from this,” (says Dr. Amon at Dresden,) “the just and comprehensive views which your noble Society has taken of the miseries and desolations of our times; you fix your eye on the primary cause of all our misfortunes, and point out to us the heavenly power of that divine revelation which alone can support, comfort, and bless us. May the blessing of God rest upon all our English friends. With true British generosity they have also hastened to the relief of our temporal necessities, for which they will receive the most cordial thanks from all quarters; but still I must acknowledge the design of your spiritual gift to be that which exceeds every thing relating merely to our condition as suffering mortals.”

I still hear the venerable Landgrave of Hesse Homburg, expressing his thanks for what has been done for his impoverished subjects, with a warmth of feeling which reflects the highest honour on himself; and then stating his readiness to sanction a plan for the establishment of a Bible Society, from an intimate conviction, that the knowledge and belief of the word of God are indispensable to the peace and prosperity of the Sovereign as well as the subject.

And still I can figure to myself the aged Princess of Anhalt Dessau, in the act of pronouncing her benediction on those friends of God and benefactors of mankind, whose benevolence is confined to neither country nor party, but embraces the interests of the whole human race. Her benediction,

re-echoed by thousands of the poor, who, by the instrumentality of the Society, have been enriched with the treasures of divine revelation, will ascend to the throne of Him who is not unrighteous, that he should forget any work of faith, or labour of love, and who has promised everlasting life to them who, by patient continuance in well-doing, seek glory, and honour, and immortality.

## DOCUMENTS ANNEXED TO THE REPORT.

*From Mr. J. H. Stobwasser, Senior.  
Brunswick, May 9, 1815.*

When, three years ago, you were so kind as to pay me a visit, you endeavoured to rouse me to do something for the dissemination of the Bible in this place. I know not what answer I made, but am sure I must have appeared to you rather indifferent.

The conversation I had afterwards with many of the Clergy, convinced me still more of the great want of Bibles in Schools, and now I began to feel the force of your appeal.

Wherever I started the subject, I met with ready minds; and our Minister of State, Baron Von Schleinitz, rejoiced very much at seeing me active in this work. I represented the subject also to our Duke, who condescended to write me a very kind answer. The information I was enabled to give respecting the extensive usefulness of the British and Foreign Bible Society, the blessed effects of its activity for the glory of God, the bounty it had conferred, and was still conferring, upon our country, and the hope expressed that *we* might perhaps likewise enjoy its support, tended greatly to promote a disposition favourable to the good cause. I am almost ashamed now to say that we want assistance, but I cannot conceal it, and I beg you will excuse my freedom. I have now been led to begin the work, and, with the help of God, I hope to carry it on, having the sanction of our Duke. May the gracious will of God our Saviour be fulfilled throughout the whole of Christendom, by the instrumentality of

the British and Foreign Bible Society. His blessing evidently accompanies it; and the glorious effects produced, raise, no doubt, a mighty barrier against the murderous devices of Antichrist.

*From Gaspar Steinman, Esq. Treasurer of the St. Gall Bible Society.*

*St. Gall, Nov. 30, 1815.*

Since my last, the exportation of New Testaments to Swabia, Brienzen, Feldkirchen, &c. has gone on so briskly, that all my Ratisbon New Testaments are disposed of; before your arrival, new orders had been given, and I am very glad that a few hundred will arrive here next week.

Pro Vicar Reininger wrote to me: "I duly received the 120 New Testaments on the 18th. In the morning, about ten o'clock, they arrived; and the day following, at two o'clock, all were gone. I distributed them gratuitously, because I intend firmly to keep my resolution of distributing, at my own expense, as many copies of this divine book as my means will allow. Blessed fruits are likewise produced. Many fathers of families, who have hitherto been accustomed to drown the miseries of life in wine, even when they ran in debt for it, now remain at home, and find themselves more strengthened and comforted by reading the Bible than they ever were by strong drink.

*From a respectable Gentleman in Constance. Nov. 20, 1815.*

REV. SIR,

Under the cheering auspices of Baron Wessenberg, Vicar-General of the Bishopric of Constance, I have distributed upwards of 8,000 copies of the Ratisbon New Testament in that extensive diocese. A short time ago, I was enabled, by the Casle Bible Society, and the generosity of our Vicar-General, to give away 1,000 copies in Catholic Switzerland, and to sell 2,000 in Catholic Swabia, at the low rate of about three pence a copy, unbound. I cannot sufficiently express to you my joy at the good impressions made, and the moral benefits already produ-

ced, by the diffusion of this divine book. People of all ranks and classes of society anxiously desire it. But often my heart bleeds, when I perceive how many of the poor, and of the servants, are still destitute of the same, notwithstanding the most favourable disposition of our Clergy. Night and day I thought on the best means of putting it into the hands of those poor people, who are called to become partakers of the kingdom of God; but scarcely a ray of hope hitherto appeared; the two last wars, and the heavy taxes, having dried up almost every resource in our parts, and multitudes been reduced to a state of the most wretched poverty. How am I moved with compassion for the multitude in the wilderness of this life! How do I behold them fainting for the New Testament, for this truly divine book might inspire them with new confidence, and courage to fight the good fight of faith. But from whence shall we take this book, and dispense it gratuitously to the poor? You, my dear Sir, might afford a support to the feeble, and a light to those that walk in darkness, by becoming our intercessor with the generous Bible Society in London, and soliciting pecuniary assistance to enable me to purchase several thousand Ratisbon Testaments, to get them bound, and to transmit the same to all the Clergy in our extensive diocese, that they might gratuitously distribute them to such poor persons and families as long to possess this sacred book, and yet are too poor to purchase it.

This, Reverend Sir, would prove a real act of mercy, and your benevolent Society would thus sow a seed, from which, under the blessing of the Most High, it might expect a rich harvest, both for itself and those to whom the divine book is distributed.

No labour would be more pleasing to me, than that spent in its extensive circulation. Listen, therefore, to my urgent supplication. God will reward you, and I shall render you the most accurate account of what might be placed to my disposal.



*From a Catholic Clergyman in Bavaria.  
Dec. 16, 1815.*

The new edition of the Testament has been received with general approbation, and has met with so rapid a sale, that 5,000 copies were disposed of within six weeks. I observe, in this city, a great and heartfelt joy at the publication of this work, even in persons among whom I scarcely should have expected it. Some citizens fetched whole dozens for distribution, some have purchased hundreds. The Vicar-General of Constance, Baron de Wessenberg, ordered 2,000 copies at once. This edition pleases, on account of the legible types, great accuracy, and agreement with the original. I have determined immediately to print a second edition on standing types, in which all notes shall be entirely left out. I have also requested all impartial critics to favour me with their remarks on the translation, feeling the utmost readiness to adopt any correction which may be deemed desirable to render the work still more faithful, accurate, and perfect. In this respect I wish to act with the utmost conscientiousness, not seeking my own honour or interest, but that of the Lord, so that it may be put into the hands of the people pure and undiluted.

*From a Peasant in one of our poorest Villages.*

Reverend Professor,

Every person of sensibility experiences more or less pain, on hearing that a distant village has suffered from fire, or that the horrors of war press heavily on any particular country; but when the same evils threaten ourselves, our feelings become much more acute, and thus it is with pleasure. It is now some years since I heard that there existed in England a Society which occupied itself entirely in distributing the Scriptures; and it has been, and is, my constant prayer, that the Lord may bless it; but when I learned that not only these laudable Societies were multiplying every where, but that one was about to be established in our Can-

ton, I shed tears of joy, and in this I was not alone. For ever blessed be our Lord and Saviour, who hath put it into your heart to execute this good design; and may the Almighty Father bless you for becoming the willing instrument in such a glorious enterprise. I please myself with hoping, that many of my neighbours may think as I do, and that, when your plan is generally known, they will contribute their mite, though I fear it will be so small as scarcely to deserve attention.

Reverend Professor, &c. &c.

*Anonymous.*

Honoured Sir,

Since you do not disdain the widow's mite, you will not refuse the humble offering of an orphan, who is without fortune, but who, notwithstanding the numerous follies of youth, now feels an earnest desire to be acceptable to God through Jesus Christ his Saviour. Deign then, Honoured Sir, to consider me as a subscriber to the Society you are about to establish, for the small sum of eight francs, which shall be remitted to you the first of January 1815. I have particular reasons for wishing to remain unknown, and I therefore hope you will not try to ascertain who I am; but, if Providence bless my efforts, and give me, at a future day, the independence I aspire to, it will be my delight to have been one, among the founders of the Bible Society, and I will come in person, to claim this privilege. In the meantime, believe me Honoured Sir, with high consideration, &c. &c.

Honoured Sir,

I was singularly struck with your idea of introducing young children to assist in founding the Bible Society. Yes, Sir! those words of our blessed Saviour, "Suffer little children to come unto me," are here most aptly applied; and it is as a father, as the father of two young orphans, that I solicit this favour. Allow then, Honoured Sir, that Jeanne Francoise Isaline (Zink,) and Jean Louis Samuel, on offering each the moderate sum of 2s. 6d., may be admitted into your

honourable Society; and I will take care to instil into their minds, that, having been received in the years of weakness and infancy, they are bound to devote to its service, those of maturity and strength.

*From a zealous and worthy Minister.*

I have so much reason to be thankful to Almighty God, for the innumerable blessings he is constantly heaping upon me, that I seize with eagerness the opportunity our worthy Professor offers, of proving my gratitude to the bounteous Giver of all good, by contributing my mite to the establishment of a Society, whose sole aim is to give the blessings of the Gospel to the poor. To assist in this noble enterprise, I subscribe two Louisd'Ors, which are payable, on the demand of the excellent President.

#### JEW'S SOCIETY.

##### EIGHTH REPORT.

Continued from p 411.

##### *Publications.*

During the past year, the work of the Rev. Mr. Scott, in answer to Rabbi Crooll, the intended publication of which was announced in the last Report, has come forth. It is distinguished by all that extent of scriptural knowledge, Christian temper, and sound argument, which might have been anticipated by those who were acquainted with Mr. Scott's former writings; and which rendered it worthy as well of its venerable author, as of the Sacred Cause which it defends. Your Committee recommend this work to the Members of the Society generally; both as exhibiting, at one view, the chief points of controversy between Jews and Christians, and as containing evidence of the present religious state of that people. Your Committee hail, with the most unfeigned satisfaction, the revival of religious discussion with the Jews, which, with the exception of the work of Levi in defence of Judaism, and the able answer which it received in the Remarks

upon it by an Inquirer, may be said to have slept since the days of Bishop Kidder. Being thus revived, it is the earnest wish of your Committee that it may not be suffered again to sleep, until, as they trust at no distant period, it shall be consigned to everlasting rest, by the conversion of the whole House of Israel to the faith of their own Messiah.

##### *Episcopal Jew's Chapel.*

The Jewish Converts and Children, under the patronage of the Society, have attended this place of worship.

The Committee have lately passed a Resolution, which they hope to carry into effect without delay; viz. that a Series of Argumentative Lectures, exclusively addressed to the Jews, demonstrating that Jesus of Nazareth is the true Messiah, shall be preached at this Chapel, on the First Wednesday in each month, by such Clergymen of the Established Church as may be willing to render their services in this important work.

##### *Jews Baptized.*

Since the last Report, only one Adult Jew, and four Children, have been baptized in the Society's Episcopal Chapel. It grieves your Committee to be obliged to add, that the Adult has, since his Baptism, in various respects manifested himself to have been unworthy of participating of that ordinance. However painful circumstances of this nature may be, the History of the Church, even in her purest age, teaches us to anticipate their occurrence. While they should lead us to use great caution and circumspection, they ought neither to excite surprize, nor to damp our zeal. The person here alluded to, having manifested those appearances of seriousness which seemed to indicate the commencement of the work of Spiritual Regeneration, and having continued to express an earnest desire for Baptism from which he had, for a considerable time been held back, it was judged improper any longer to deny him the ordinance. In this instance, therefore, it is manifest that no undue



precipitation was used, in administering the initiatory rite of the Christian Church.

While what is mentioned above should call forth sensations of sorrow, your Committee are happy to have it in their power to give some information of a more exhilarating nature. It was mentioned in the last Report, that besides the three Youths under the immediate charge of the Society, there were several Adult Jews in this country who were receiving instruction with a view to the exercise of the Christian Ministry to their Brethren. Your Committee have now the satisfaction to state, for your information, that a Friend of the Institution, who is aware that, at present, its funds are not adequate to that purpose, has taken under his charge some respectable young men of the Jewish Nation, who have expressed a desire to be instructed in the principles of the Christian Faith, as Probationers. They are from various parts of Europe; and such of them as have already or may hereafter manifest decided tokens of piety, and competent talents, it is designed to educate as Missionaries. A door not being at present opened for Mr. Frey's\* ordination in the Established Church, it has been judged expedient by your Committee to give him a destination which connects him with this Establishment. He has, therefore, been stationed in the immediate vicinity of the young men above mentioned; and the Three Youths educated by the Society have been removed from their former situation, and placed under his charge, where they have the advantage of all the means of grace provided for their Brethren. Another young man, who was baptized some years ago, under the patronage of the Society, and has since been employed in the Printing Office, having expressed a desire to become a Missionary, has also been put under the tuition of Mr. Frey, at the expense of a benevolent individual, to whose acquaintance he was introduced in a

providential manner. Six of the Probationers, who are receiving instruction as above mentioned, have been admitted to Christian Baptism since the last Anniversary; and your Committee have the satisfaction to inform you, that there are among them promising indications of decided piety, and also of competent talents for the vocation of Missionaries.

*Growing Disposition of the Jews towards Christianity,*

In some of the earlier publications of this Institution, it was stated, that there were reasons for believing that a change was gradually and silently operating among the Jews, and that many of them were secretly well inclined towards Christianity. It affords your Committee the most sincere satisfaction to call your attention to the evidence of this happy change, which may be collected from the later Reports of the various branches of the British and Foreign Bible Society, in this Metropolis.

In the St. Saviour's and St. Thomas's districts of the Borough, there are three or four Jewish families subscribers to the Bible Association. In St. George's, a Jew contributed for the purpose of obtaining a Bible for a Christian Boy who worked with him. A few doors from his house, one of the Children of Israel, a Native of Poland, though himself possessed of a Bible in his vernacular tongue, enrolled his name as a subscriber. In the same Association, another Jew is mentioned as having become an active member of the Committee.

The Third Annual Report of the Covent-Garden Bible Association announces the interesting fact, that among one thousand names who have, within less than four months, been added to their list as Subscribers, they have the happiness to number many of the Stock of Israel. A Jewess is said to have subscribed to procure a Bible for a little Boy who is her neighbour. Another of the Children of Israel voluntarily came forward to subscribe for a Bible; and being asked,

\*Mr. Frey is now in New York.

whether it was with the consent of his parents, he replied, "Oh yes: my father gave me permission to subscribe for a Bible, whenever opportunity presented itself." In the same district, three Jewish Youths voluntarily offered their services as Collectors; one of whom, after having been not among the least active members of the Committee, tendered his resignation with the following observation: "The Bible which I have received from the Association teaches me to honour my father and mother; and as they have ordered me to give up collecting for the present, I must do it."—The following is an Extract from the Second Annual Report of the Aldgate Bible Association. "As the field of exertion abounds with that ancient and once highly-favoured people, the Jews, considerable attention has been devoted to them by your Committee. Endeavours have been made to prevail upon the Jews to read the Holy Scriptures in the English Language; and notwithstanding the prejudices and difficulties which have been encountered, every lover of the truth must be greatly delighted to hear, that many of the Jews have manifested anxious desires to obtain the English Bible; and others have, with the utmost readiness, become free Subscribers to this Institution. To the Jews alone twenty-seven Bibles have been sold; and forty-seven of them are now subscribing to this Association. Several who were free subscribers, in the first instance, have since expressed an anxious wish to be supplied with Bibles; and your Committee have gladly embraced the opportunity of complying with their requests."

Some persons may, perhaps, be inclined to deduce an inference from the foregoing particulars, that the conversion of the Jews will be accomplished by the general diffusion of the Christian Scriptures, without the aid of more appropriate and special means; and, therefore, that the formation of this Society was not called for by the necessity of the case. Is it, then, your Committee would ask, at the moment

when the fields are seen to be ripe, and ready for the harvest, that the judicious husbandman deems it consistent with a just and prudent economy, to refuse the help of additional laborers? Is it, at that crisis of the battle when victory seems almost his own, but is not yet achieved, that the able commander rejects the aid of reinforcements? Your Committee, so far from thinking that the above encouraging facts have any tendency to shew that this Institution was superfluous, are disposed to draw from them an altogether opposite deduction, and to argue that the circumstances alluded to, when connected with all the other stupendous signs of the times, decidedly prove that this is the precise period when the formation of this Society was urgently called for; because now, for the first time since the Apostolic age, there are those indications, from which we may confidently anticipate the approach of the re-union of the Children of Israel to the Church of God.

While, therefore, your committee do most sincerely rejoice, and give thanks to God for any measure of success in converting Jews to the Christian faith, which he may vouchsafe to the efforts of Bible Societies, they still feel confident that the spiritual interests of that people, so widely scattered over the globe, and differing so much from all the nations among whom they sojourn in habits of life, in literature, opinions and prejudices, in the associations brought home to their minds by the splendid history of their early fortunes, and the bright anticipations of their future destinies, cannot be adequately promoted, without becoming a distinct and separate province of Christian Philanthropy, under the charge of an appropriate institution, attracting to, and concentrating in itself, as large a portion as may be, of those gifts and talents which are best adapted for the department of Jewish literature, and discussion.

Besides, though it be certainly true that some of the less bigotted Jews, are willing to read the English ver-



sion of the Scriptures, yet it is equally ascertained, that many of that people, and, in general, all among them who are warmly attached to Judaism, will either not receive the Christian Scriptures at all in an English dress, or are, at least, likely to pay much more respect to them when translated into Hebrew.

Your Committee would here remark, in illustration of what has been said, that though the Shanscrit be no longer a living language in any part of India, yet the Baptist Missionaries in Bengal have judged it expedient to translate the Scriptures into that tongue, because the learned among the Hindoos read with avidity any thing presented to them in Shanscrit, while they would receive with little respect, versions of the Scriptures in the popular dialects.

*(To be continued.)*

*Extract from the 17th Report of the London Tract Society.*

In taking a retrospective view of the rise and progress of this Institution, your Committee have derived much satisfaction from perceiving that it has in some respects a valuable and beneficial character peculiar to itself. With less of apparent magnitude and external importance than the Bible and Missionary Societies, to which in benevolence of design it is so nearly allied, it has materially aided the cause of both. Every Tract is in a certain degree a practical exposition of Scriptural truth, sent forth to promote the knowledge and dispersion of that precious volume. And every Tract is likewise a kind of silent Missionary, that testifies repentance towards God, and faith toward our Lord Jesus Christ, to perishing sinners in every clime. But the very nature of these our minor and subordinate Missionaries has procured them access where the living preacher of righteousness might in vain have sought it. Each Tract, however it may have gained admittance into the hands of its possessor, becomes a permanent monitor to warn his conscience, and

to win his soul to Christ. Whether it retires with him into the seclusion of his closet; or speaks to him, as many have done, through the lips of his child, who has received it at the Sunday Schools; or meets him from the hand of some kind donor, as he travels on his journey; or addresses him through the voice of some benevolent visitor of the poor, who reads and presents it to him in his own cottage: still the Tract maintains its salutary character, as the counsellor of the weak, the guide of the ignorant, the awakener of the careless, the reclamer of the wandering, the faithful instructor of all. Many of the most devoted friends of the Bible and the various Missionary Societies, are the grateful witnesses of this our Auxiliary usefulness.

The Religious Tract Society has been for many years, and still continues to be, as a cloud of waters upheld by the Almighty Power in the spiritual firmament; it hovers over this nation in particular, with a plenitude of invaluable blessings to its great population; it pours down its fertilizing drops upon the hills, the vallies, and plains. But the blessing is not confined to Britain; the skirts of this fructifying cloud have sprinkled the nations far remote from the immediate site of its first origin, and its primary energies. The sultry climes of the torrid zone, and the chilling snows of the northern regions, have alike experienced its genial influence. Our little emissaries of Christian instruction have passed the barriers of China; they have cheered the Hindoo as he meditated beneath his native Banyan; the frozen shores of Iceland have received the boon, and blessed the giver; the Negro Slave in the West Indies has felt the refreshment of the heavenly dew, and experienced a liberty, and in the best sense been made free indeed; while the Russian peasant, under the fostering hand of patrons and translators, even in her palaces, has received the consolations of truth, amidst the inhospitable plains of Archangel and Siberia. The foreign as

well as the domestic soil has thus been watered, and in each, the bow of promise has been hailed as the harbinger of eternal spring.

Two years ago your Committee welcomed the cessation of European warfare as a subject of unfeigned congratulation to the friends of mankind. Last year they met their constituents under gloomy circumstances, but now they esteem it a duty to call for the voice of thanksgiving, to Him, who rules the affairs of nations, that he once more permits the sacred olive-branch of peace to wave as a standard over kingdoms long desolated by the scourge of war.

The kingdom, which, as Members of the Religious Tract Society, we are anxious to see extended, is not of this world; and we enter not into doubtful disputations relative to the policy of its statesmen and rulers; but we earnestly pray that a period of general pacification may be turned to the wisest and best account by all true Christians; and that the extension of the knowledge of the Redeemer's kingdom, together with the promotion of permanent good-will among all the children of God in every part of the world may become more and more the object of Christian exertion. In this work the Religious Tract Society desires to stand prominent, and to support the best expectations of its friends and coadjutors.

Much however still remains to be done, "there is much land yet to be possessed." Many a tribe and tongue and kindred of the earth must be subdued by the sword of the Spirit, and many a dead soul among the nominal professors of Christianity must be awakened to life, before the grand consummation. Nevertheless, Faith eyes with assurance, Hope embraces with joy, and Charity stretches forth her eager wings towards the region of Millennial peace and glory.

Animated by the experience of the past, this Society looks forward with confidence to the future. Built upon the foundation of the Apostles and Prophets, it is strengthened by the

unity of its materials. This temple of the Lord progressively rears its walls; and we are satisfied that the acclamations of millions shall accompany the full display of the chief cornerstone, crying, "Grace, Grace unto it."

## DOMESTIC INTELLIGENCE.

### REVIVALS OF RELIGION.

*To the Editor of the Religious Intelligencer.*

SIR—If you conceive the following sketch of the late revival of religion in Shelter Island\* to be worthy of a place in the Religious Intelligencer, you are at liberty to publish it.

Among the first settlers of the place were a number of eminently pious and public spirited individuals, by whose influence a house for public worship was erected about 80 years ago; but the society never enjoyed stated preaching until the Rev. Daniel Hall removed here from Sag-Harbour in the year 1806. His death, in 1812, left them again destitute.

In June 1815, I visited the Island and spent 19 weeks in preaching and visiting the people from house to house. I early invited them to attend the monthly prayer meeting. It was well attended, especially by the young. In August we had a more general prayer meeting, which was attended by nine ministers and many pious people from the neighbouring towns.

When I came here the church consisted of 24 members. To this number five were added during my residence among them. Two of these, a young gentleman and his wife, were a striking instance of divine favour flowing through the channel of adversity. They had been very opulent, and highly elated with flattering prospects of worldly good. Misfortunes assailed them and taught them the vanity of riches. Through the grace of God they have been awakened to a sense of their situation, and are now the

\* Shelter Island is in Suffolk county, N. Y. situate at the East end of Long-Island, containing about 360 inhabitants.



hopeful subjects of the Redeemer's Kingdom. They are now highly serviceable in the cause of religion, and adorn their profession by a correspondent walk. In the month of December last, the conversion of a young woman excited considerable attention. I found her attending upon a sick grandmother, and earnestly impressed upon her mind the importance of considering the state of her soul. For a considerable time she smothered in her breast a deep contrition. At length she burst forth in transports of joy bordering upon ecstasy, "O, I have found a Saviour!" She then exhorted those present to seek the Lord. The family were much surprised, and were about to call in medical aid, fearing she was going distracted. She told them it was not a physician she wanted; but she wanted to see all the Christians on the island, that they might rejoice with her and help her praise the Lord. She still continues a humble, steadfast follower of Jesus.

During the same month, the pious were greatly encouraged. A general solemnity seemed to pervade every class of people. It had long been the practice on the island to devote the evening of Christmas to feasting and balls. A gentleman of the first respectability invited the young people to spend the evening in a religious conference at his house. The meeting was full, and a degree of solemnity pervaded the whole, totally unknown to them before.

In the month of February, the Spirit of God seemed to be poured out upon this people; as on the day of pentecost, like the rushing of a mighty wind. It commenced in the school, which was attended by young men, women and children. The cry, "what shall I do to be saved," became the substitute for those vociferous pastimes usual at school intermissions. The usual exercises of the school were laid aside for several days; and prayer, with reading of the Scriptures, were adopted in their stead. The teacher was a young man of piety, and took a great interest in counselling and pray-

ing with them. The tidings soon spread into all parts of the island, and many came speedily to see for themselves; and the impression seemed to be universal, that what they saw and heard was indeed the work of God. From this time an awful solemnity pervaded almost every family; and instances of deep conviction were daily multiplied. Stated public conferences were crowded thrice a week; besides private meetings daily held in different parts of the island. Neither the inclemency of the weather, nor any avocations however pressing, kept them from meeting together where Christ seemed to be in the midst. It was truly a feast for the soul of a Christian to see persons of all descriptions, many of whom had been long accustomed to despise the Sabbath and to indulge in the vilest habits, now calling upon the name of the Lord. Their moral habits were immediately changed; and they still persevere as faithful servants in the cause of godliness.

In some instances the manifestation of light and comfort were more immediate. But in most cases the subjects of conviction were long agitated with distress and fear, lest they were losing their hopeful impressions. They seemed to feel, that God would be just in casting them off forever.

Though instances of deep conviction were early very numerous, for a number of weeks there were but few hopeful conversions; those who received comfort were uncommonly clear and joyful. This contributed to encourage the awakened, deepen their impressions and extend the work.

Very few individuals who had not hope before, were now unawakened. The anxious enquiry, What shall I do to be saved? became general. Now might be heard the songs and joyful acclamations of the released captive; and the sighs and groans of the prisoner in chains.

The character of the conviction in general was a deep and affecting sense of the vanity of the world—the in-

valuable worth of the soul—the infinite guilt and evil of sin—the total depravity of the heart—and the entire sinfulness of the life—together with the utter insufficiency of the sinner's own works to recommend him to God.

If at first the awakened fled to works of reformation for relief and help, as the work of the Spirit progressed, this strong hold was demolished; and the commandment which was ordained unto life was found to be unto death.

Wherever convictions were of long continuance, there was an increasing complaint of hardness of heart and fearful apprehensions in the subject of the loss of his convictions. The only difficulty in the way of coming to Christ, was understood to be a stubborn will. Whilst the criminality of this was acknowledged it was still seen and felt to be a bar insuperable to every thing else, save the sovereign almighty grace of God.

After perhaps three or four weeks, hopeful conversions became frequent, as many as four, five, or six took place in a week, and sometimes more. The people were now favoured with more frequent preaching, by various ministers, who occasionally visited them. The word was heard with great avidity. Crowded assemblies hung on the lips of the preacher, with solemnity and profound silence. The gospel was received, not as the word of man, but as it is, indeed, the word of God; and proved to many the power of God to their salvation.

The people were generally destitute of any assistance from ministers. I had not the happiness to be among them at this most joyful period. When I returned here on the last of April, many seemed to loathe themselves in proportion as they love and adore the excellency of Christ. A spirit of ardent devotion and brotherly love was conspicuous. I have found enough to do in cultivating the plants of our Heavenly Father in this pleasant and fruitful land. Between 50 and 60 have obtained a hope of reconciliation to God; though there are but about

320 white persons upon the island. The young are chiefly the subjects of this heavenly effusion; but there are some of all ages, from ten to sixty.

The zeal for the cause of the Redeemer seems not to have lost any of its ardor. Union, harmony, and all the blessings naturally attendant on true religion, pervades the island. God has truly appeared in his glory to build up Zion here. O that men would praise the Lord for his goodness and wonderful works to the fallen race.

STEPHEN TRACY.

*Extract of a letter to a Gentleman in New-Haven dated Cambridge N. Y. Dec. 10, 1816.*

A glorious work, I trust, is commenced in this town, and particularly in our neighbourhood. My omission of duty in times past, and especially when you were in our family, must be my apology for making religion the subject of this letter. The Lord in infinite mercy hath opened mine eyes to see, in some measure, my situation; hath convinced me of my awful departure from Him, and of my great indifference in the cause of religion. I now see the great necessity there is for me to redeem my time, and on all proper occasions, to recommend the religion of Jesus to others; but, my dear sir, when I think of the wickedness of my heart I tremble. The work of reformation seems to have commenced some time last fall, in different parts of the congregation. We have in this vicinity been cold and lifeless, till the time of our monthly prayer meeting, which was held at our house on Monday evening of last week. The Lord at that time appeared to pour out his Spirit upon us; Professors were revived, sinners were awakened, and really it was a solemn, and to all present who even respected religion, an interesting time. Since that time the work seems to be progressing; almost every day we hear of some who are under conviction, and we do humbly hope and pray that the Lord will carry on



the work. This is the doing of the Lord and it is marvelous in our eyes.

*Third annual Report of the Society, for the relief of Respectable Aged Indigent Females in the City of New-York.*

This Society present to their benevolent patrons a Third Annual Report of their proceedings. We feel grateful that, through the indulgence of Divine Providence, our efforts have, in some degree, been successful, and have preserved many who once lived respectably, from becoming residents in the Alms House. Sixteen new applicants are entered upon our books, who are found worthy objects to partake of the bounty of this Institution. Since our last report, twelve aged pensioners have paid the debt of nature, and three have removed to the country. At present we have one hundred and sixteen regular pensioners on our list, who are upwards of sixty years of age, and some of them advancing to one hundred. All these anticipate the dreary shades of winter; and we have reason to expect a far greater number of other applicants than the funds of this Society will permit us to relieve.

At the close of the past year we petitioned the Corporation for some assistance, and were presented with three hundred dollars from that honourable body: this is the only public benefaction we have to record during the last twelve months. Charitable Institutions have become numerous, and for their support frequent are the demands made on the liberality of our citizens; and, it must be confessed, that the increase of population demands frequent addresses to the feelings of benevolence, which it is impossible to withstand. However, none of these can have a stronger claim than the aged friendless female, who but too often are considered as useless cumberers of the ground. Were it not for the prying pitying eye of charity, these aged persons might sink unheeded to the silent grave. We wish, therefore, that their necessities were

deeply impressed upon every benevolent breast, and that we could obtain more ample means for their relief. We deem them a part of Christ's poor and helpless flock; for happily most of our pensioners are pious, and we make no difference as to their peculiar religious denomination, but extend our bounty to all whose moral virtues may give them a title.

From the perusal of our Treasurer's account, it will be obvious to you how much we need the continuance and increase of your generous support. Let us not forget, 'that those that have pity upon the poor lend unto the Lord; and that what they thus lay out shall be paid them again.' Remember too,

"The liberal hand of Providence expands  
The liberal Christian's heart; much he receives,

And much he scatters, dealing all around  
With cheerfulness what God bestows on him.

Fear not, ye rich, to turn your gold to seed,  
And sow it in the fields of poverty;

A glorious crop beyond your hopes shall rise,

And thus reward your kindness; ye shall reap

Of present benefit an hundred fold,  
And future sheaves of everlasting good."

It becomes our melancholy duty to record in this Report the death of our lamented Treasurer, Mrs. Anna Havens, whose mild and amiable deportment endeared her to every member of this board, and whose constant anxiety and labours for the interest of the establishment will be long and gratefully remembered. And though we may regret thy absence, pious gentle Anna! we must rejoice that thou art so early called from a state of suffering to receive the glorious commendation of thine exalted Saviour, "Well done, good and faithful servant, enter thou into the joy of thy Lord!"

*Buffalo Bible and Tract Society.*

A Female Bible and Tract Society, was formed in Buffalo, N. Y. on Thursday the 14th ult. comprising at its organization rising of sixty of the Ladies

of the village and its neighbourhood, with an annual subscription of One Dollar each.

*The annual Meeting of the Foreign Mission Society for the County of Litchfield, was holden on the 14th day of February, 1816.*

His Excellency John Cotton Smith, *President.*

Rev. Lyman Beecher, Rev. Jonathan Miller, *Vice-Presidents.*

James Morris, Esq. *Secretary.*

Uriel Holmes, Esq. *Treasurer.*

Hon. Frederick Wolcott, *Auditor.*

Agents were appointed for the several towns and parishes in the county.

The amount of the subscriptions and donations of this Society, since its first establishment, is \$4,163 90; which sum has been remitted to the Treasurer of the American Board of Commissioners for Foreign Missions.

Their annual meeting will be holden in Litchfield on Wednesday the 12th of February next, at one o'clock in the afternoon. A prayer meeting the same day at ten o'clock in the forenoon.

The Agents of the several towns are requested to forward the monies collected to Uriel Holmes, Esq. Treasurer of said Society, in sufficient season before the meeting, to afford opportunity for the Auditor to make a complete report of all monies given and subscribed up to that time.

The Rev. Maltby Gelston, of Sherman, is appointed to preach on the occasion; and the Rev. David L. Perry, of Sharon, his substitute.

JAMES MORRIS, *Secretary.*

Litchfield, Dec. 10, 1816.

The American Board of Commissioners for Foreign Missions are about to establish a school, for educating heathen youth whom God in his Providence has already or may cast upon our shores. This is called "A Foreign Mission School." It is located in Cornwall in Litchfield county, and is expected to go into operation the ensuing Spring.

A number of the Ladies in the first Society in Stafford have lately formed themselves into a society, to be called the Stafford Female Cent Society. They met on the 29th ult. and organized themselves by making choice of

Mrs. — Ladd, *President.*

Mrs. Calvin Edson, *Vice-President.*

Mrs. Benjamin Webb, *Secretary.*

Mrs. Miner Grant, *Treasurer*—and

Mrs. Josiah Wheeler, Mrs. Billings Grant, Mrs. Eli Converse, Miss Lovina Orcutt, and Miss Lovina Hyde, a *Committee.*

The payment of 25 cents semi-annually constitutes a member. About 70 have already joined the Society; the funds of which are for the present to be appropriated for the support of the Gospel, or to aid the efforts which are making for the settlement of a minister among them. On the 12th inst. the Rev. Mr. Loomis delivered before the Society an excellent sermon, from Luke x. 39.

*For the Religious Intelligencer.*

#### SATURDAY NIGHT.

"'Tis Saturday night," says the labourer, as he turns toward his home, with the wages of his industry. "I have had a week of hard toil—but now it is over—and when I see my little fire blazing bright, and my comfortable supper, and my quiet family, and know that my wife and children will be glad to hear how much I have earned, I shall forget my hard work, and my weariness. I am glad it is Saturday night; and it makes me think of some verses I read when I was a boy, that describe a poor cottager in Scotland, coming home on a Saturday night, with his hoe and spade upon his shoulders, as tired and hungry as I am; and I dare say, with less money for his family; for poor people in the old countries are not as well off as they are here, and don't get a quarter as much for a day's work. But when he saw his cottage peeping from under a great old tree, that partly hung over it, and heard the voices and laughing of his little children that ran out to meet him, and sat down by his cheerful fire and clean hearth and good wife, who was so tidy and careful that she could 'make their old cloaths look almost as well as new,' he felt so glad that he envied nobody, and 'forgot all his labour and his toil,' just as I do; and gave good counsel to his children, and read to them out of the Bible, and prayed with them to God, as I ought to do."

"'Tis Saturday night!" says the absent child, "and I will sit down and think of the home of my parents. Now, as the pensive twilight comes on, and darkness begins to shut out the landscape, the memory of past



times shines brighter on me, and the images of distant friends seem dearer to my heart. I imagine my family at this moment seated round the table for their social repast. Every one is in their accustomed place—my father looks thoughtful—Saturday night reminds him, that one of his children is not there—my brothers and sisters converse cheerfully—my mother observes to them, that some dish was my favourite—then they all wish aloud, and at once, that I could share it with them. Now, they rise from supper, and draw their chairs in a nearer circle—they recruit the fire, and close the shutters, and one takes a place near the candle to read aloud. But first—I think—they speak again of me, and teach the youngest one to lisp my name, while it smiles like a cherub. Perhaps Vanity has helped to draw this picture; but even if they are not speaking of me so much I know that they love me, and wish for my improvement; and for their sakes, I will strive to be still more industrious and gentle and useful."

"'Tis Saturday night," says the man of the world, "and some of my plans must be interrupted. I have formed many in the past week, but could not bring them all to pass. I wish I had more power. I am sure my designs are wise; but men do not give me the credit that I deserve. They respect some people for qualities that I know they do not possess. I wish the world would give honour where it is due. I have tried many methods to increase my fortune, and have been in a degree successful; but I see some richer than I. Saturday night is called a time of rest; and I believe no one needs rest more than I. Business, and cares, and parties, and speculations, so occupy and beset me, that I have hardly leisure even for sleep. I should be glad of some little intervals to take my pleasure; but when I seek for it, where the gay world tells me to go, either happiness is not there, or I am not in a state of mind to find it. Pomp and grandeur shine about me, and many envy me; but the heart distrusting, asks if this be joy?" I hope in a few years to be as rich, and as happy, and as honourable as I wish; and then Saturday night will be, indeed, a season of rest."

"'Tis Saturday night," says the Christian, "and another week is fled. Look back on its varied scenes, my soul, and see what improvement thou hast made. What hast thou devised, or performed, for the good of others? Have thy wishes and desires hung upon the world for happiness; or employed themselves in the duties of a rational being; or raised themselves to the Saviour, in devotion and love? To such questions the conscience of the Christian will answer, 'I am compassed with infirmity; and often when I would do good,

evil is present: yet I rejoice that there is a fountain set open for Judah and Jerusalem to wash in, from sin and from uncleanness. And while I approach the throne of grace, to close the accounts of the week with penitence, let me remember what a multitude of mercies it has brought me, and render the offering of gratitude to Him from whom is every good and perfect gift. I trust, that by the influences of his Spirit, he is teaching me, in whatever state I am, therewith to be content. It is my nature to be restless and impatient, when crosses and disappointments overtake me; but I am taught from above, that 'Godliness with contentment is great gain.'"

Another week is parted from the little span of my life: Soon the end of that life, like this Saturday night, will arrive. "Even so Father, if so it seemeth good in thy sight" I trust the dark valley of death will be enlightened, its shadows dispersed, and my soul comforted by a voice, saying, "Come up hither, for where I am, there shall also my servant be." Reader, are you a Christian?

Art thou a Christian? Though thy cot  
Be small, and poverty thy lot,  
Rejoice; thy Saviour, bent to know  
The ills of want, the cares of woe;  
And to the faithful poor hath given  
The rich inheritance of heaven.  
Art thou a Christian, doom'd to roam  
Far from thy friends and native home?  
Look round on valley, hill, and plain,  
Cliffs crown'd with trees, and fields with grain;

View Nature's Charms, and busy man,  
And tell me, midst the varied plan,  
What hast thou mark'd, or what survey'd,  
That God thy Father hath not made?  
Then love his works, and love to trace  
His semblance in a stranger's face;  
Call each sweet spot a home to thee,  
And every man, God's family.  
Art thou a Christian, and the strife  
Of years mature, and busy life?  
Be active; for thy race is short,  
Thy bark is hastening to the port:  
Be cheerful; holy angels bear  
An antidote for all thy care:  
And let no pangs disturb a breast  
Prepar'd for everlasting rest.

#### SABBATH MORNING.

"'Tis Sabbath morning," says the labourer, as he rises, and walks to his door, "and I am not obliged to go out to a day's work. I can take my rest as well as the richest man in the neighbourhood; and shall be stronger and fresher for my task to-morrow. I like to have a little time to think and look about me; for it is not well for the mind or the body to be always hard at work. The poor cattle want rest as well

as their masters; and if there was no other advantage than laying aside our toils one day in seven, it would be a great favour to labouring people, to have the quiet Sabbath come."

"'Tis Sabbath morning again," says the absent child, "and how fair and beautiful is nature. The dew drop still hangs on the bough, though its verdure is changing to the sickliness of autumn. No sound breaks the silence of the hour, save the clear and melodious sound of the 'church going bell.' How sweet is the rest of the Sabbath. How delightful the thought, that distant friends unite in the same solemn services, at the same time. Their prayers, their praises, ascend together, at the same moment; their hearts mingle, one God accepts them: so that if oceans roll between them, the Sabbath blots out the distance, and seems to make but 'one fold and one Shepherd.'"

"'Tis Sabbath morning," says the man of the world, "and I have finished my breakfast time enough to go to church. So I will go; because I like to set a good example; and I shall perhaps meet some people, that I like to see. Sometimes I hear some news at the door; at any rate, it is a quiet place to sit and think in; and I have the best nap there that I get in the course of the week. I hope we shan't have a long sermon, that my dinner might spoil before I could get home; for I don't believe people are any better for preaching, after they grow tired and hungry, and keep looking at their watches and wishing every word was the last."

"'Tis Sabbath morning," says the Christian, "and my soul may repose itself in God its exceeding joy. I venerate the example of my Maker, when he rested on the seventh day, from the labours of Creation; and I love the voice that pronounces, 'Remember my Sabbath-day to keep it holy.' The command given to the chosen people, 'ye shall keep my Sabbaths, and reverence my sanctuary' was enforced by the solemn assertion, 'I am the Lord; as if he would enforce obedience, by every feeling of gratitude, and by every recollection of terror, connected with that majestic name. Let me then, for a season, renounce the pursuits, the amusements, and the cares of the world. I would say to them in the language of the Patriarch, 'Abide here for a season, while I go yonder and worship.' This is the day on which my Saviour rose from his earthly prison. I seem to look upon his empty sepulchre, and to hear a voice teaching my spirit, 'If ye then be risen with Christ, seek those things that are from above, where he sitteth at the right hand of God.' To day, then, will I seek for the wisdom that cometh from above. May its

pure and celestial influence prepare me for a more faithful discharge of the duties of life, and for an entrance into the rest of an eternal Sabbath."

### Anecdote.

One of the Committee, of the London Tract Society stated that a Clergyman of rank and influence was so strongly prejudiced against the introduction of this Society's Tracts among his neighbours, that he resolved to do all that lay in his power to impede their circulation: he propagated the most injurious reports relative to their tendency; but the publications were condemned and opposed before he had actually perused a single copy of any one of them.

Irritated by the extent to which he found that these intrusive little books were sold and otherwise distributed, and not unfrequently alarmed by the rap at his own door, announcing some poor Tract-seller's arrival; he determined to write and disperse a *Tract* against the *Tracts*, in order to discourage, and, if possible, annihilate their progress among the poor around him. With this object in view, he bought and borrowed as many of the Society's Tracts as he could procure. But amidst the severity of man behold the goodness of God! He read and examined these objects of his enmity, till "the eye was not satisfied with seeing." It was not long before a revolution took place in his judgment and affections; more particularly through the attentive perusal of Numbers 45, 118, 119, of the first series, his heart was awakened, his conscience convinced, and his whole soul humbled in the dust. The pen that had been lifted up as a signal of war, dropped from his hand, but was soon resumed as an instrument of peace. He used it in a letter of thanks to the author of one of the Tracts, blessing God for the happy change which had been thus wrought. Ever since, the poor Tract-seller's visits have been welcomed to his parish, and to his house.